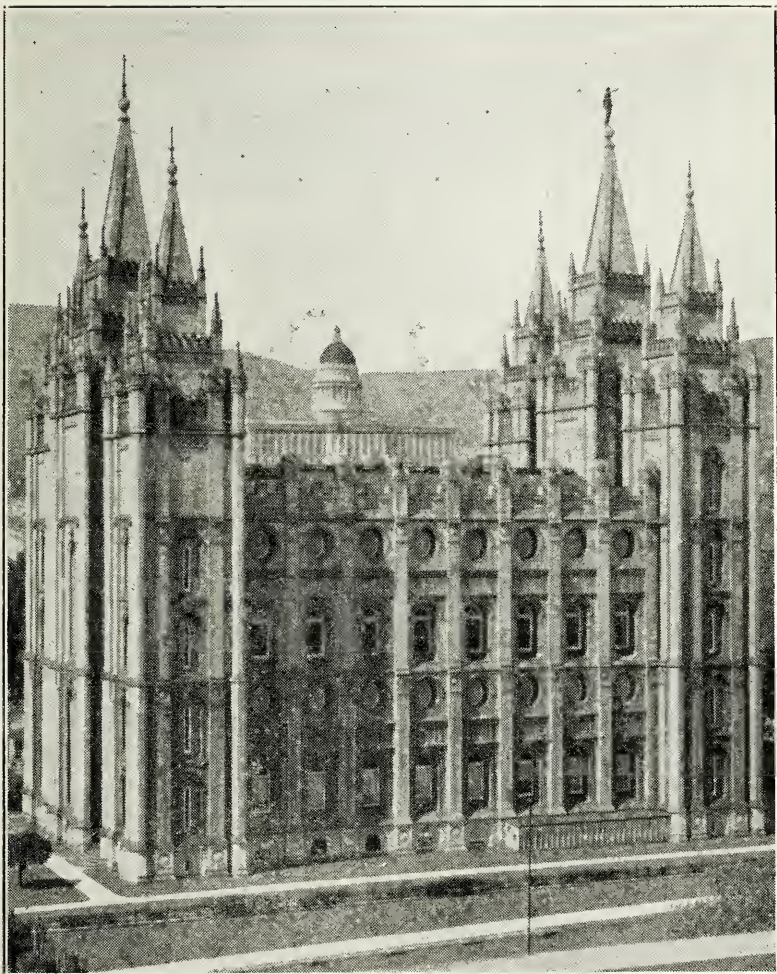
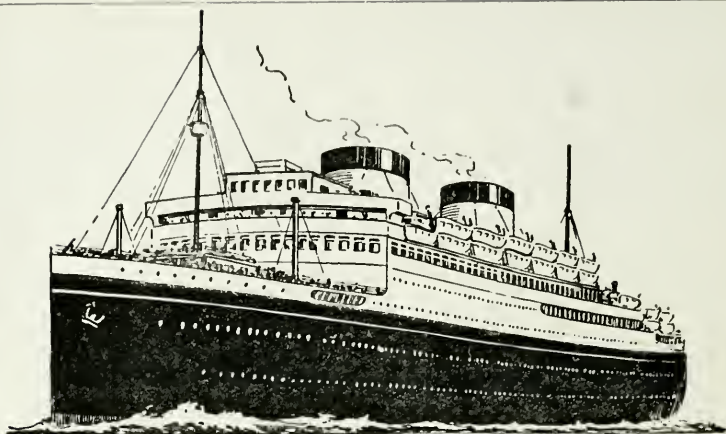


# Millennial Star



**The Salt Lake Temple**

(See Pages 198, 202)



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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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HUGH B. BROWN  
Editor—Publisher  
MARVIN J. ASHTON  
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

—I Peter 3: 18-20

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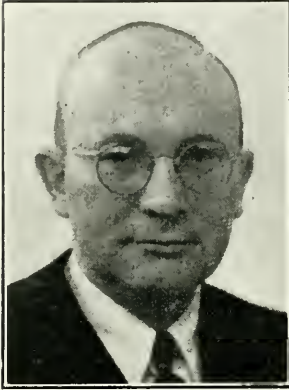
## THIS WEEK'S COVER—

THE world-famed Salt Lake Temple is the frontpiece of the STAR for this week. The Utah State Capitol Building is seen between the spires in the background. (See pages 198, 202)

# The Rock Of Christian Faith

By ELDER GUSTIVE O. LARSON

(*Swedish Mission President*)



Elder Larson

THE present revolt against Christianity in certain nations brings to us more forcibly than ever the important question, "Why do I believe in the divinity of Jesus Christ?" His divinity is challenged not only by political dictators but also by philosophical critics. Yet it is strange that while these critics deny the Godship of Jesus they nearly all acknowledge in Him a greatness not recognized in any other man who has lived. They deny the miracles of His birth and His resurrection but they cannot, and do not try to, deny the tremendous influence He has had on the lives of men. Lewis Brown, well known writer, after emphasizing the humanness of Jesus,

says of the Church of Christ, "It has made life liveable for countless millions of harried souls. It has taken rich and poor, learned and ignorant, white, red, yellow, and black—it has taken them all and tried to show them a way to salvation. To all in pain it has held out a balm; to all in distress it has offered peace. To every man without distinction it has said: 'Jesus died for you!' To every human creature on earth it has said: 'You too can be saved!' And therein lies Christianity's highest virtue. It has helped make the weak strong and the dejected happy. It has stilled the fear that howls in man's breast, and crushed the unrest that gnaws at his soul. In a word, it has worked—in a measure."

Why do I believe in the divinity of Jesus Christ?

First: Because of the miracle of His whole life and mission.

Second: Because of the testimony of those near to Him.

Third: Because of the testimony which has come to us in our day.

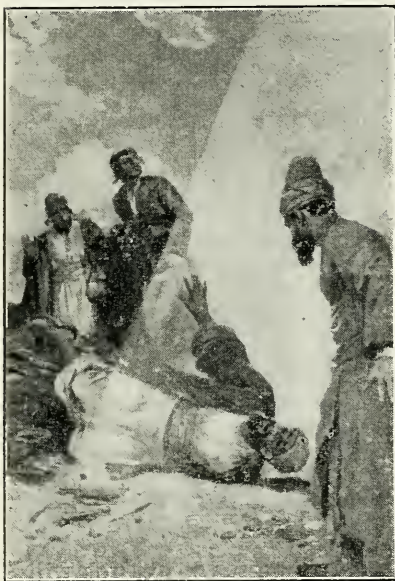
Fourth: Because the truth of His principles is verified by application in life.

First: I believe in the divinity of Jesus Christ because of the miracle of His whole life and mission. One writer has summarized it this way. "Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He

never travelled two hundred miles from the place He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood.

"Nineteen wide centuries have come and gone and today He is the Centre of the human race and the Leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has this one solitary life."



Conversion of Saul

Second: I believe in the divinity of Jesus Christ because of the testimony of those who were close to Him or to whom the testimony came soon after His crucifixion. The evidence of that resurrection, and therewith of Jesus' divinity, is not so much what we read in the gospels as what we find in the new life of the apostles as revealed in the rest of the New Testament. They were entirely a new group. When Jesus was nailed to the cross they fled in terror. A few weeks later they faced persecution without a murmur and rejoiced in imprisonment and even death. These men would not have faced all this and given themselves to a lifetime of labour which ended only with violent death, except for a *living* Christ. They could never have been so completely converted by a *dead* Christ.

Third: I believe in the divinity of Jesus Christ because of the testimony which has come to us in our own day. Through the centuries the Church of Jesus Christ became more and more a tool of men who used it for their own purposes. When its spirit was all but gone, a wave of protest broke out against its corruptions, led by honest men who sought to get back to the original Church of Christ. These were the founders of the protestant churches. But God was no longer the Father in Heaven He had been for Jesus. He was now an abstract Being who punished the sinner in the pit of Hell. All agreed that the heavens were sealed against further revelation of divine will. During the confusion which resulted, one young man in the early 19th century came forward with a new and startling testimony of the divinity of Jesus Christ. Joseph

Smith, groping after the truth, sought the Lord in prayer in 1820. In response to his earnest plea, he beheld a glorious vision in which God the Father and His Son Jesus Christ, two distinct exalted Personages, appeared. He became the instrument in the hands of the Lord in the restoration of the original Church of Jesus Christ. Many years later, after a life of intense persecution, he wrote relative to his first vision, "I have thought since, that I felt much like Saul, when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice; still there were but few who believed him: some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they

should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise."

Through Joseph Smith the Church was restored in 1830 with the same organisation which existed in the primitive church. The power of the Priesthood has again been given to men to officiate in the name of God. Men holding the power of the priesthood are out in the nations preaching repentance and inviting all men to enjoy the blessings which come from membership in the restored Church of Christ, the ladder up which mankind may climb back into the presence of God. But the grace of God can save no man who is not willing to make the effort to climb up

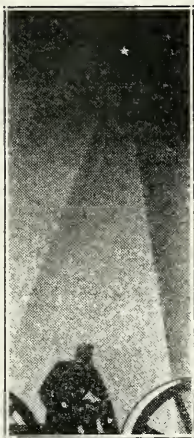


Joseph Smith's First Vision

the ladder rung by rung. The programme of the restored Church is planned to encourage man and assist him in his climb. Its priesthood organization and Sunday Schools teach him the principles of the Gospel, its Relief Society trains the women of the Church and extends its helping hands to those in need, its Young Men's and Young Women's organizations invite participation, and assist, in the development of appreciation for art--music, drama, dance and literature; its Primary association aims to direct the leisure time of children in wholesome constructive activity; its educational department seeks to supplement modern training in the arts and sciences with spiritual development. The education of the heart must complete the education of the head and the hands, for "what does it profit a man if he gains the whole world and loseth his own soul."

(Continued on page 206)

# POETRY



## "MY PRAYER"

JOHN L'ANSON HOLTON, SR.

I ask not what my task shall be  
 But pray for strength, that, serving Thee  
 I do each one as it comes along,  
 But give the praise to Thee.  
 What though the way be dark or drear,  
 O'erwhelms me oft with worldly fear,  
 Make bright within Thy spark divine  
 That lights my path to Thee.  
 When secret sorrows assail my heart,  
 Let me not play a coward's part,  
 For in accordance with Thy plan  
 They make of me, a man.  
 But when I leave my burden here,  
 Transferred to high or lower sphere,  
 Thy servant still let me remain,  
 My cross to bear, a crown to gain.  
 Grant me this prayer Lord God—  
 in Shiloh's name.

## THE MAJESTY OF GOD

ST. Q. ACOMB

"So terrible was the sight, that  
 Moses said, I exceedingly fear and  
 quake."—Heb. 12: 21

As Moses quaked with fear  
 And trembling stood in awe,  
 So trembled I to hear  
 The thunders of the Law.

Jehovah's lightnings pierced  
 The darkness in my heart,  
 His thunders more increased  
 And bid me to depart!

When thus to hope I died  
 A voice did bid me "Live!"  
 'Twas Jesus' voice that cried,  
 "Lo! Grace and Truth I give!"

His grace lifts up my head,  
 His grace removes the wrath,  
 His truth great light doth shed  
 Each day upon my path.

Behold in truth and grace  
 The Shepherd's staff and rod;  
 And in His sweet and kindly face  
 The Majesty of God!

## ETERNITY

KARL R. THORP

Still, still as the night,  
 Beneath the moon-lit sky I  
 stand.  
 Watch, watch 'ere the night  
 shall pass,  
 Pass as a wave of the hand.  
 Beneath that wave of doubt,  
 What hope there lies!  
 Dreams of yester-years roll by  
 Still young, yea; still  
 stronger.  
 Time flies! Time flies!



## "A Temple To Our God"

By ELDER THORNTON Y. BOOTH



The Angel Moroni Statue

ON April 6th, 1893, Wilford Woodruff, President of the Church of Jesus Christ of Latter-day Saints, arose before a congregation of saints and offered a dedicatory prayer in the great Salt Lake Temple. This was the climax, the final touch, of 40 years' labour, and more than that of hopes and plans. It marked the completion of the finest building ever attempted by the Church, and its acceptance by the Lord. It stands, "A Temple to our God . . . The House of the Lord."

Even a superficial account cannot help but show the place that the construction of this Temple had in the life of the Mormon Pioneer. Here is a sketch of its history.

July 28th, 1847—It was but four days since the saints had reached what was to be their new home. Brigham Young strolled out across the land one evening, stood upon what is now known as Temple Square, struck the ground with his cane, and said: "Here we will build a temple to our God."

April, 1851—The conference congregation voted unanimously to build a temple.

February 14th, 1853—The ground was measured and laid out under the direction of the First Presidency and the Quorum of the Twelve. Heber C. Kimball consecrated the ground for the work.

April 6th, 1853—Excavations were far enough along to permit the ceremony of laying the cornerstones.

June 16th, 1853, to July 23rd, 1855—The foundations of the building were laid.

Between that time and 1892 the work was carried on under heart-breaking difficulties, and with many interruptions and delays. The coming of Johnston's Army with its resultant desertion of the valley stopped the work. The granite blocks which were cut for the temple walls required six or eight oxen four days to haul them to the grounds, until a railroad was built. The road between the quarry and the temple was



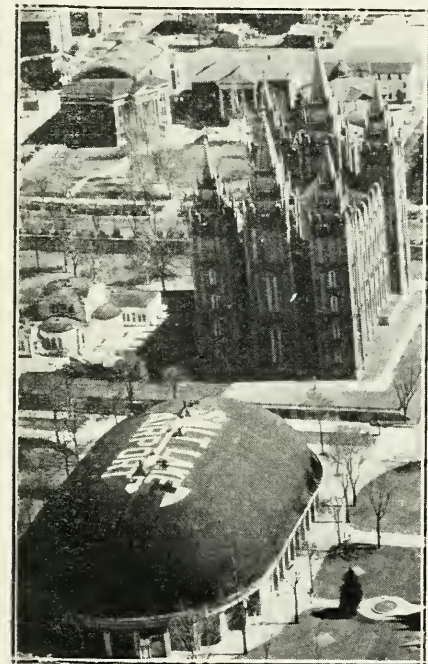
littered with broken carts—those which had given way under the great weight of the blocks. When the great transcontinental railway was nearing completion, all available strength was called upon to finish that task. At one time the partly finished Temple structure was confiscated by the United States Government, and its fate held in uncertainty for a season. And so the work, disappointment and trial continued; but the Temple slowly rose.

April 6th, 1892—Forty thousand people gathered on Temple Square, and along with thousands of others in neighbouring streets and on nearby buildings, participated in the ceremony of laying the capstone. At this time, though practical men

said that three, or at least two, years were needed to complete the work, it was decided that a concentrated effort would be made to have the edifice ready for dedication by the following year.

April 6th to 24th, 1893—Thirty-one meetings, with an aggregate attendance of 75,000, were held in the Salt Lake Temple in connection with the dedication. It was at the first of these that President Woodruff offered the prayer of dedication.

The Salt Lake Temple is a real monument to the faith-plus-work attitude of the Mormon Pioneers. It is a Temple imposing in its rugged, massive outside construction, and is lavish in its richness of detailed carvings, ornaments, decorations and fixtures on the inside. It is practical, with full electrical wiring, hot and cold water systems, lifts, air-conditioning systems, and fire-fighting apparatus.



**The Temple And Tabernacle  
From The Air**

The statue of the Angel Moroni, which stands on the capstone on the central East tower, is  $12\frac{1}{2}$  feet tall, made of hammered copper gilded with pure gold leaf. Its brilliance, especially when the sun shines upon it, catches the eye immediately, and it is a fitting crown for the Temple.

The Temple cost £800,000, in addition to the years of labour. It today is the monarch of all the temples of the Church. It is famous all over the world, and is familiar by its picture to many thousands in all nations.

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THURSDAY, MARCH 30, 1939

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EDITORIAL

## *To Those Who Teach Our Children*

**T**HERE is no labour in which any of us can be engaged that is more acceptable in the sight of our Heavenly Father than labouring for the children in the Church of Jesus Christ. There is no question but that impressions made upon the minds of little innocent children and young boys and girls have a more lasting effect upon their future lives than impressions made at any other time. It is like writing, figuratively speaking, upon a white piece of paper with nothing on it to obscure or confuse what you may write.

There are many who have made a wonderful record in the battle of life even after they have done things in their youth that were not pleasing in the sight of our Heavenly Father or for their own good; but it is far better if it is possible for us to start the children out in the battle of life with nothing recorded on the pages of their years, except good deeds and faith-promoting thoughts. There is a saying that "As the twig is bent the tree is inclined." You who teach our children are engaged in the labour of bending the twig.

### **The Responsibility Of Parents**

**W**E find recorded in the Doctrine and Covenants that if we as parents do not teach our children faith in the Lord Jesus Christ—teach them to pray and to walk uprightly before the Lord—before they are eight years of age, the sin shall be upon the heads of the parents. The teachers of our children are assisting parents in shaping the lives of their children. Great is their responsibility, also, and their accountability, for all that they teach.

It is of very great importance from the time children come to us in the Sunday Schools, in the Primary Association, in the Mutual Improvement Associations and in the Church Seminaries that impressions for good shall be made upon their minds. The feeling of gratitude and thanksgiving that I have in my heart to the teachers that I had as a child in Sunday School will last, I am sure, through time and all eternity.

### **Dividends Of Thanks And Gratitude**

**T**HERE is no dividend that any human being can draw from bonds or stocks, or anything in the wealth of the world, that compares with the knowledge in one's heart that he or she has been an instrument in the hands of God of shaping some life for good; and I can promise the righteous teachers

of our youth that as the years come and go they will gather dividends of thanks and gratitude from the children whose lives they have been the instruments in the hands of God of shaping for good.

We may think that the impressions we make may not be lasting, but I can assure you they are. I am sure that a testimony borne by a teacher to little children, under the inspiration of the living God, is a difficult thing for them to forget.

### Gratitude For Proper Instruction

I SHALL be grateful always to Eliza R. Snow, second only to my mother, for the many wonderful things that she told me as a little boy when I used to run errands, or come up to the Lion House to deliver a message to "Aunt Eliza," as I always called her from my earliest recollection. She was sure to ask me to sit down a few minutes and then she would talk to me. She told me scores and scores of faith-promoting incidents in her life in Nauvoo when she was there as a girl with my mother, and incidents in the life of the Prophet Joseph Smith, that have been of value to me. She inspired me with a determination to live a life that would be worthy of my mother and my father.

I remember vividly also the wonderful teachings to me of the late Erastus Snow. Although he lived three hundred and fifty miles from Salt Lake City, seldom, if ever, did he come to a conference in April or October, or come here on some special mission, that he did not visit my mother's home and inquire how we were getting along, inquire of me whether I was attending my duties, what I was doing, and the kind of company I was keeping. I shall never, while I live, and when I go beyond the grave, get over being grateful for the wonderful testimonies and the wonderful fatherly advice of that man to me.

### The Importance Of Love In Teaching

EACH and every one of our teachers has the opportunity and the power under the inspiration of God, to make an impression upon the hearts and souls of little innocent children and young boys and girls who are starting out in the battle of life. I pray with all the fervour of my soul that God will help you in your labours; and I can promise you that He will help you. The important thing for you is to have a love of your work and to do your work under the inspiration of the Spirit of the living God. That is the whole difference between the Church of Jesus Christ and the people of the world. They have the letter of the Gospel; they are teaching the Bible just as diligently and many of them believe in it as strongly and try to live up to its precepts just as well as we do; but the Spirit of the living God they do not have. Why? Because they haven't the power of the Priesthood, and because they have not accepted the Gospel as we have.

May God bless every teacher; that he may grow in the light and knowledge of the Gospel and in the power and spirit of it, and have the capacity and ability to communicate it to those whom he teaches.—HEBER J. GRANT

## Where All May Be Saved

By ELDER S. BRUCE HANKS

(*Supervising Elder of Manchester District*)

**I**NTO the mind of every thinking Christian has perhaps at some time come the enigmatical question: What will become of the countless millions of righteous souls who have not had the privilege of hearing the Gospel of Christ, and of those who were not baptized into His Church by one having the proper authority? The Master was forceful in His words to Nicodemus, a ruler of the Jews, saying, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5) Also in speaking with His apostles He told them, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." To make even more forceful His admonition of the necessity of baptism for salvation, the Saviour Himself, although a perfect Man, went into the waters of baptism "to fulfil all righteousness."



The Hawaiian Temple By Moonlight

Are the ignorant, unbaptized souls lost? True justice demands otherwise. Could we look upon the Saviour's mission as successful if but a few select souls were saved and exalted in comparison with the millions who never had Christianity

preached to them and thus died unbaptized? No! God is just, and being thus has given a plan whereby all that are worthy may gain salvation.

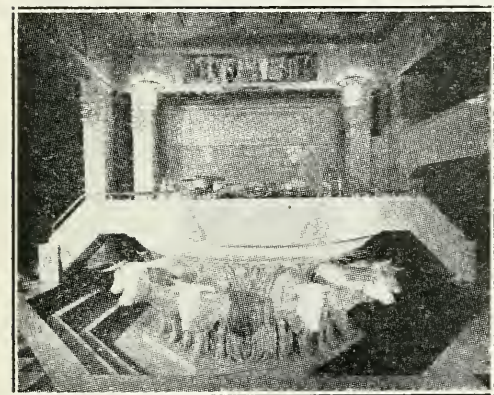
Reverting to the Bible, we read from I Peter 3: 18-19, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison." These were the spirits spoken of by the prophet Isaiah (24: 22) when he said, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Peter (I, 4: 6) supplies the answer to why Christ preached to these spirits in prison in the words, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The logical conclusion that these salient verses bring is that of the validity of after death repentance. Would Christ go to the spirit world to further depress the spirits imprisoned there or taunt

them with His superiority? No! He went to teach them His Gospel which they had not heard or accepted in its fulness while on earth. But though they accept the Gospel, it must be remembered that baptism, an earthly ordinance, is necessary for their exaltation. Here is the reason for that great work which was spoken of by Paul in his epistle to the Corinthians when he wrote, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (I Cor. 15: 29)

The keys of this work were given to Joseph Smith on April 3rd, 1836, when in fulfilment of Malachi's prophecy (Mal. 4: 5-6) Elijah the prophet appeared to him and Oliver Cowdery in the Kirtland Temple and said, "Behold the time has fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the

children and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

With the fulfilment of this momentous prophecy there was a great awakening in the genealogical field. The spirit of Elijah moved upon the world, causing them to seek after their



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#### Baptistry in the Canadian Temple

dead ancestors by genealogical research and to make family histories. Members of the Church were blessed extensively in their diligent search for names of their progenitors and the work of salvation for the dead went rapidly ahead. With the growth and expansion of this important work, new temples were built to accommodate the increase.

The Church has completed and dedicated eight temples for this work, seven of which are being used by the Church today, and in each this great vicarious work is carried out regularly.

As members of the Mormon Church we understand how important the work is, for the Prophet Joseph Smith has said: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." Also in the 128th section of the Doctrine and Covenants it reads as follows: "It is sufficient to know in this case that the earth will be smitten with a curse unless there is a welding link of some kind or other be-

*(Continued on page 206)*

# What Authorities Say Of Liquor and Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

**T**HE supreme end of life is character building. Man is not only a body to be developed, a mind to be cultured; he is also a spirit destined for eternity. As alcohol is the enemy of a healthy body and soul, and of a sound mind, so also is it the foe of the spiritual nature; it enslaves the soul."—Rev. Henry Carter

**A**LCOHOL has been tried out in many conditions, over many centuries, by hundreds of unbiased observers. But modern medicine has found it wanting."

H. G. Hawkins, M.D., South Africa

**T**HERE is not a town in all the land in which it (alcohol) has not left its traces in broken hearts, ruined homes and dishonoured names. It has wrung tears from the eyes of devoted wives and sorrowing children. It has sent loved ones down to an early grave. There is scarcely a family circle where they do not mourn one ruined, or life blighted, by this foul, fascinating sin."—Rev. Father Hays

**T**HE cigarette strikes a direct blow at the heart, the most vital organ."—Dr. Kress

**W**ILLIAM RITOLA of Finland, a world-famous runner and jumper, states that before he began to compete in races, he smoked and sometimes took alcohol; but, when he began his training as a runner he very quickly noticed that he should have to renounce both if he wanted to obtain the best results. So since the beginning of his training he has abandoned tobacco and alcohol. In his opinion, if a man wants to become a first-class athlete he must neither consume alcohol, nor smoke.

**A**S beverages, alcoholic liquors are out of date, and should be classed with other enemies which threaten human personality."—Right Honourable Margaret Bondfield, a former Minister of Labour.

**W**HEN I made up my mind that I wanted to be as perfect a citizen as I could, the first thing I did was to swear off the use of all alcoholic drinks. From that day to this, nearly fifty years later, I have never used alcohol personally or in my practice as a doctor."

—Sir Wilfred T. Grenfell, K.C.M.G., M.D.

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# Gospel Queries

With ELDER DAVID S. KING

NOTE: All questions should be briefly stated and mailed to Gospel Queries, 5 Gordon Square, London, W.C.1.

**Q:** Is it true that a person has to be a Mormon to live in Salt Lake City?

**A:** No. It is believed by many that Salt Lake City is the "City of Mormons," but this is only partly correct. It is true that the city was founded and built up by Mormons, and that it is the present location of the Church Headquarters, but Mormons are not by any means the only religious group there. From the very first they have welcomed in other churches, often giving them land grants on which to build their chapels, and today there are found the buildings of nearly every Christian sect which has a following in America. Only 40 per cent of the people of Salt Lake City are Mormons, and 60 per cent of the State of Utah are Mormons.

**Q:** How many temples has the Church built, and what is the location of those now standing?

**A:** Nine temples have been erected by the Mormons. The first was at Kirtland, Ohio, and was dedicated in 1836. Persecution forced the people to abandon it only a short time afterwards. The Nauvoo, Illinois, temple, the first in which work for the dead was done, was dedicated in 1846. It was completely destroyed after the expulsion of the saints from the city. The temples now in use, in order of their completion, are: St. George, Logan, Manti, Salt Lake, Hawaiian, Cardston (Canada), and Mesa (Arizona).

**Q:** Can you give some statistics to show the results of the living of the Word of Wisdom?

**A:** Dr. John A. Widtsoe, of the Council of the Twelve, makes the following statement: "Statistics . . . as furnished by the latest health yearbook of the League of Nations, demonstrate the health giving power of the system. (Word of Wisdom). The average birth rate of twenty-five of these nations was 22 per thousand of population; of the Latter-day Saints, 30 per thousand. The average death rate of the nations was 14 per thousand; of the Latter-day Saints 7.5 per thousand. The net difference between the birth rate and death rate of the nations was 8 per thousand; of the Latter-day Saints 23 per thousand, or nearly three times as great. The effect of the Word of Wisdom is clearly evident."

**Q:** What possible good can you do towards the preaching of Christianity by indulging in athletics?

**A:** The Church believes its message of Christianity restored is important enough to justify the use of any honourable means available to call attention to its work. If, by watching a team of Mormon missionaries play a game, a person comes away feeling that at least Mormons are healthy and good sportsmen, he has seen one of the good results of Mormon teaching. Believing that the "abundant life" of Christianity must consider the physical, as well as the mental and spiritual, Latter-day Saints have definite laws for physical welfare along with the other two. Athletics help to show that the physical laws of Mormonism bring results when applied.

**Q:** Is the Bible historically accurate?

**A:** More and more facts are being discovered proving the historical accuracy of the Scriptures. Here is one example: Historians have discovered the fact, by studying murals and bas-reliefs, that Egypt was overrun by a wild nomadic tribe of shepherds called Hyksos. They fix the date of this event at approximately 2,000 B.C. Assuming this date to be accurate, the invasion would coincide with the events leading to Joseph's being sold into Egypt. Keeping this background in mind, read the following passage, which is an injunction given by Joseph to his father, Israel, when he had come to Egypt. "And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servant's trade hath been about cattle from our youth even until now, both we, and also our fathers . . . for every shepherd is an abomination unto the Egyptians." (Gen. 46: 33-34) In the light of modern discovery it is quite natural that the Egyptians should hate all shepherds, since it was a tribe of shepherds that was threatening their national independence. Surely any reasonable man must conclude that the Bible is true, and that the events recorded in it are founded on historical fact.

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### THE ROCK OF CHRISTIAN FAITH

*(Continued from page 196)*

Such is the programme of the Restored Church of Jesus Christ, known popularly as Mormonism. No man can live the principles of the Gospel of Jesus Christ without coming to a testimony of its divinity and no man can come to a testimony of its divinity without living it. Therefore I present the key to the Fourth and last reason for continued faith in the divinity of Jesus Christ in His own words, "If any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself." Let me close by using the striking story with which the Great Master closed His Sermon on the Mount: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

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### WHERE ALL MAY BE SAVED

*(Continued from page 203)*

tween the fathers and the children upon some subject or other, and behold what is that subject? It is the baptism for the dead, for we without them cannot be made perfect, neither can they without us be made perfect."

The key of knowledge for this work gives us an enlarged view of God's mercy.

This temple work for the dead is carried on at a tremendous cost to the Church and to its members, both in money and effort, but is destined to continue as long as there are souls to be saved.



## From the Mission Field

### Doings in the Districts—

**HULL**—A pie supper was held by Gainsborough Branch Relief Society in the branch hall on Wednesday, March 13th. Following the supper, a skit was presented by the "Coronation Gems" concert party, directed by Brother William H. Litchett and Mrs. F. Miller.

**LEEDS**—At a baptismal service held in Bradford Branch Chapel on Saturday, March 18th, the following were baptized and confirmed: Annie Kathleen Lockwood was baptized by Elder Irwin Foster and confirmed by Supervising Elder Henry M. Taggart; Evelyn Lockwood was baptized by Elder Foster and confirmed by Elder Taggart; Newsome Kirk was baptized by Elder John R. Briggs and confirmed by Elder Taggart. Branch President A. George Jennings was in charge of the meeting, and Elder John A. Stevens delivered a short address.

Members of Batley Branch conducted a temperance meeting at a Methodist Church in Batley recently. Branch President Fred Laycock delivered a talk on the Word of Wisdom as the Latter-day Saint view of temperance. This was followed by a short programme given by the other members of the branch.

**LIVERPOOL** — On Sunday, March 12th, Liverpool Branch Primary conference was held at the branch chapel with more than 100 people in attendance. Approximately 40 children took part in the programme, which was supervised by Sister Edna Currin, Primary mother, Sister Marjorie Patey, and Sisters Ellen Rose and Dorothy Herron, lady missionaries.

The Green and Gold Ball of Wigan Branch was held on Wednesday, March 15th, at the Gee School of Dancing. Ballroom dancing, with many spot prizes, was the principle activity of the evening. During the intermission a cabaret was given by Miss Marion Gee's juvenile troupe. Included in the troupe were Misses Veronica and Lillian Sedwich, Joan and Vera Croston and Dorothy Smith. Mr.

William Fowles and Mr. James Starr provided the prizes for the evening, Mr. Donovan's Dance Orchestra played the dance music, Sisters Margaret McGarry, Nellie Parkinson and Elsie Rickard were in charge of refreshments, Elders Sterling G. Jacobsen and Roscoe G. Booth directed the lighting effects, and Brother Frank Brindle was master of ceremonies.

**MANCHESTER**—In celebration of the birthday of the Rochdale Branch Relief Society, the organization sponsored a social in the branch hall on Saturday, March 18th. Sister Kathleen M. Woodhead, president, was in charge of the party during the afternoon, when refreshments were served. In the evening a group of "negro minstrels," under the direction of Sister Bertha Butterworth, entertained the group. Sister Elizabeth Buckley provided piano accompaniment. A bouquet of red carnations was presented to Sister Woodhead by Sister Ivy Kay, district Gold and Green queen, on behalf of the Gleaner Girls. Dancing concluded the evening's activities.

**NEWCASTLE** — Sunderland Branch Relief Society conference was held on Sunday, March 19th, at the branch hall, with Sister Mary Frances Maxwell, Relief Society president, conducting. The programme was given by members of the Relief Society, with Sisters Ida Fenwick, Margaret Rayne, Sarah Ellen Oates and Gladys Quayle taking part. A demonstration of a Relief Society class was given, with Sister Oates as teacher, and Sister Quayle representing a friend asking questions from an outside point of view.

A supper and sociable evening was given by the sisters of the Darlington Relief Society organization recently. Sister Ethel Lentell was hostess for the evening.

**SCOTTISH**—A farewell social was given for Elder Wilmer A. Nicholls on Wednesday, March 22nd, in the Glasgow Branch Hall. A play was given with Miss Francis Gemmill,

and Elders Nicholls, Fred A. Schwendiman and Hyrum M. Smith in the cast. This was followed by games and refreshments, and Elder Nicholls was presented with a Scotch travelling rug by the members and friends of the branch.

**SHEFFIELD**—On Saturday, March 18th, a grand concert was given in Sheffield Branch Chapel under the direction of the branch Mutual organizations. The concert was fol-

lowed by a fish and chip supper.

Sheffield Branch Relief Society conference was held in the branch chapel on Sunday, March 19th, with Sister Mary Laycock, first counselor in the organization, presiding. Speakers were Sisters Dorothy M. Bailey, Edith A. Johnson and Winifred Bailey. Musical numbers were given by Sister Rita F. Hardy; Sisters Johnson and Arvilla Smith, who sang a duet; and the branch Chorus.

## DEATHS

**PATTISON**—Brother John George Pattison, 77, died March 13th, at Middlesbrough. Services were held at the home with Elder Delmar J. Young in charge. An address was given by Supervising Elder Richard B. Mendenhall, and Elder Young dedicated the grave.

**GRAHAM**—Funeral services for Sister Alice Lishman Graham, 31, of Gateshead Branch, who died Sunday, March 12th, were held in Birtley on Thursday, March 16th. Supervising Elder Walter T. Stew-

art conducted the meeting and delivered the address. Elder Myron R. Brown dedicated the grave.

**FOOTE**—Sister Violet Patricia Foote, 29, passed away on Friday, March 17th, following a long illness. Home services were conducted by Supervising Elder Paul L. Badger, with an address being given by Elder Wilmer A. Nicholls. Elder Fred A. Schwendiman gave a vocal solo. The grave was dedicated by Elder Nicholls.

## LIVERPOOL DISTRICT CONFERENCE

THE necessity for a vital religion was discussed by President Hugh B. Brown at the Liverpool District Conference held Sunday, March 26th, at Wavertree Town Hall, Liverpool. Other speakers at the evening session, which was attended by more than 200 members and friends, were Sister Agnes P. Wallace, Mission Y.W.M.I.A. secretary, Supervising Elder E. Max Phillips, and Elders Lowell M. Durham, and G. La Mont Richards. District President David R. Willis conducted the meeting.

Elder Phillips conducted the afternoon session, at which the following spoke: President Willis, Brother John R. Moore, Elder Henry M. Taggart, supervising elder of Leeds

District, Elder Roscoe G. Booth, Sister Zina Card Brown, adviser to the women's auxiliaries, Sister Dorothy Herron, lady missionary, and President Brown.

Speakers at the morning meeting were Elders C. Delmar Kearl, Sterling G. Jacobson, Joseph H. Clayson, Donald S. Griffin and Thomas E. Stolworthy, and Sister Ellen Rose, lady missionary. Elder Phillips was in charge of the meeting and President Brown introduced the conference theme.

Musical numbers for the conference were given by the Millennial Chorus, and by the Liverpool Gleaner Chorus, the latter being directed by Sister Rose.

## IRISH DISTRICT CONFERENCE, APRIL 2nd

SPRING conference sessions of Irish District will be held Sunday, April 2nd, in Belfast Branch Hall, Arcade Buildings, 122 Upper North Street. Meetings will convene at 11.30 a.m. and 2.30 and 7.00 p.m. Mission President Hugh B. Brown will be in attendance at all sessions.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
1L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
1 Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street,  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
1L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
\*L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
4B, Silver Street.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Bynnteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.,  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Shcriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Liberal Association  
Hall, 13a, Queen's  
Street, Redcar-on-Sea
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station

§—6.15 p.m.

\*—6.00 p.m.

+—7.00 p.m.

!—2.30 p.m.

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